

The Hawaiian Star

SECOND SECTION

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JACK LONDON A BRILLIANT RIVAL TO RAMUS FOR HARM

If Jack London's "The House of Pride," a short story which gives title to a book of short stories just issued, is as untruthful in its dealing with things Hawaiian as is "The Sheriff of Kona," and "Koolau the Leper," which are in the book, and which aroused a storm of indignation when they were published in magazine form, it will not be at all popular in Hawaii. It will be remembered that in reply to protests made by local people to London's gruesome misrepresentation of things Hawaiian as appeared in "The Sheriff of Kona," the writer made the defense that he was writing fiction, and that he did not give it to the public as anything else, and that no one had a right to take any of its statements as depicting actual conditions in this territory.

It is quite evident, however, that readers in general do not make such disassociation, and even the trained literary critic, who reviews the book in question in the San Francisco Call jumps at once to the conclusion that "one must have lived in the islands to have written it, and to appreciate it too." It is to be hoped that the reviewer really has lived here, in which case his criticism would be read in Honolulu with less misgiving. He says:

"The House of Pride" is the title of the first of six short stories which make up Jack London's newest book. This story is one of the cleverest tales of Hawaii which has appeared, and one must have lived on the islands to have written it, and to appreciate it, too. It gives a picture of the missionary element in the life of the islands which has been so misunderstood by the outside world. Also it is a fine character study of a man who is the son of some early missionary parents and has inherited all their coldness and asceticism, with no leaven of humanity. A description of him follows:

"He had a good constitution, never was on intimate terms with sickness, nor even mild disorders, but he lacked vitality. His was a negative organism. No blood with a ferment in it could have nourished and shaped that long and narrow face, those thin lips, lean cheeks and the small, sharp eyes. The thatch of hair, dust colored, straight and sparse, advertised the niggard soil, as did the nose, thin, delicately modeled and just hinting the suggestion of a beak. His meager blood had denied him much of life and permitted him to be an extremist in one thing only, which thing was righteousness. Over right conduct he pondered and agonized, and that he should do right was as necessary to his nature as loving and being loved were necessary to commoner clay."

"He has persistently persecuted a young half caste for his moral lapses—which do not appear to be so awful to any one but the missionary's son. He feels it is a duty, and says so. Suddenly he learns that this young half caste is his half brother and, the shock nearly kills him, for it shakes the foundations of his house of pride. He has always revered his father's memory, and this is too awful. But the natural cruelty of his disposition finally triumphs and he solves his difficulties in a way which makes us want to take ship and go down to Honolulu and wreak some sort of vengeance upon him. It's one of the best things this author has done in years, and most artistic."

"The remaining stories are 'Koolau the Leper,' 'Goodbye Jack,' 'Aloha Oe,' 'Chun Ah Chun' and 'The Sheriff of Kona.' All are of Hawaii and show that the author had his eyes wide open during his sojourn there. Also he must have studied some of the conditions very deeply, for his knowledge is more than casual and much more than the average traveler picks up. The book is one of the author's best."

GIRLS ARE DARINGLY KIDNAPED IN AVENUES OF CHICAGO

CHICAGO, May 1.—Discovery was made today that Amelia Neuman, a 19 year old maid in the employ of Prof. P. H. Boynton, acting dean of the junior colleges, at the University of Chicago, was kidnapped by three men in an automobile at Kimbark avenue and the Midway place Tuesday night, April 23, under circumstances similar to those connected with the kidnapping and robbery of Miss Marion Gorecki, coed at the university, on last Monday morning.

"Our maid was walking on the Midway at Kimbark avenue, about 8 o'clock, when three men passing along in the street stopped their machine, sprang out and lifted her into the car," said Mrs. Boynton today.

Men Threatened to Hurt Girl.
As in Miss Gorecki's case, they drove to Jackson park. The girl struggled to free herself and threatened to break a window in the car if they refused to release her. One of the men drew a knife and threatened to cut her badly if she did not remain quiet. They finally dropped her in Jackson park. She tore her dress badly in jumping hastily from the car and passersby in an electric noting her condition brought her back to 57th street and Monroe avenue, from which corner she started home.

"The strange feature in Miss Neumann's case was that as she turned the corner of 57th and Monroe streets one of the men who had been in the car who kidnapped her again faced her and snatched her mosh purse."

Brought Home by Strangers.
"The maid, who was now almost overcome with fright, sought refuge in the doorway of an apartment building near by. Some residents of the building brought her home. She was on the verge of hysterics. The case was at once reported to the Hyde Park police, but, as I understand no arrests have been made, I think it quite likely that it was the same gang which held up Miss Gorecki Monday morning."

Police of the Hyde Park station are now working on the theory that both

crimes were committed by the same gang and have detailed every available man to search for the daring robbers.

License Number Causes Mixup.
Amelia Neuman asserts that the car in which she was kidnapped was an electric with a limousine body and bore the number 62-LJ.

T. P. Cook, 5124 Jefferson avenue, general superintendent of the Western Union Telegraph company, is the owner of the car officially recorded as 62-LJ.

"I have myself seen another gasoline car bearing my number, and my friends have told me of an electric which bears the same number as my own," said Mr. Cook today. "My car is a gasoline car, and as I always drive it myself I know that if the car in which Miss Neumann was kidnapped bore the same number as my own the holdup men were displaying a bogus license tag. I have never seen the electric which is said to bear my number, but several of my friends have seen it, so I know there is a car answering that description. I hope that the police will soon arrest the robbers who are perpetrating this outrageous fraud in order to carry on their nefarious operations."

Coed Recovers After Attack.
Meantime Miss Gorecki, who is now at the house of her father, Stephen Gorecki, 1121 Noble street, is rapidly recovering from the effects of her unusual adventure and is anxious to return to school and continue her studies.

"Marion is feeling fine," said Mr. Gorecki early today. "We expect her up and about in a few days and then after a week at home to give her time to forget that horrible adventure we will let her return to her work. It is spring now, however, and I think it best that she should live at home and go over to the school each morning. The other arrangement was intended to be for the winter only."

"My daughter has added nothing to the story she told the doctor yesterday."

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VAST ASSEMBLY ATTENDS THE MEMORIAL SERVICE FOR TITANIC DEAD AT ST. PAUL'S

LONDON, April 20.—One of the largest throngs that ever have turned out for a public function in England attended the memorial services for the victims of the Titanic disaster held in St. Paul's cathedral. Many distinguished persons attended, among them Whitelaw Reid, the American ambassador, and Mrs. Reid.

Outside there was the bright, hot April sunshine, the cheerful twitter of birds busy with their young broods, the trees bursting into blossom, everywhere a rush and riot of new life.

Inside the cathedral a vast assembly, filling it to the doors and yet leaving thousands on the steps without, was waiting for the service to begin in memory of those who had suddenly been snatched from the sunshine and the springtime, torn from their dear ones, caught away with all their hopes, their plans, and ambitions ended at a single stroke; hurled to destruction without warning, without time to prepare themselves for the end.

It is a very human and a very precious impulse which makes us in moments of a common sorrow feel a desire for common worship. Never before in living memory has any loss of life made so harrowing an impression as this upon the heart of the nation. It was natural, therefore, that an enormous number of people, from the highest to the humblest, should turn their faces yesterday morning towards St. Paul's. Their stricken natures yearned to unite with others in a solemn testimony to their faith. They longed to join in an expression of grief by beautiful music and by the poetry of the English liturgy, of their sorrow, their sympathy, and their abiding trust in God.

"Though Thou slay us, yet will we trust in Thee." Those wonderful words of Job found an echo in the cathedral. That was the dominant note of the service. Many lips must have repeated, with an accent of groping wistfulness, the words of the psalmist before the special psalms: "Make Thy way plain before my face." In the full shock of such a disaster the way of the Almighty must seem to many intellects inscrutable and dark. The prayer was aptly chosen, with a knowledge of the weakness of human nature.

Yet it was not an impression of weakness that the service left upon the mind. It was an impression of strength. Faith triumphant sounded in the trumpet-note of the Ninetieth Psalm:

Lord, Thou hast been our refuge from one generation to another. It sounded in the plaintive liturgy of St. Chrysostom:

Give rest, O Christ, to Thy servants with Thy Saints, who sorrow and pain are no more, neither sighing, but Life Everlasting.

It sounded in the special prayer written to fit the sad circumstances of the hour:

Almighty God, with Whom do live the spirits of them that depart hence in the Lord, and with Whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity; we humbly leave in Thy Fatherly keeping the souls of Thy servants who have now passed through the waters; beseeching Thee, that it may please Thee, of Thy gracious goodness, shortly to accomplish the number of Thine elect; and to hasten Thy kingdom; that we, with all those that are departed in the true faith of Thy holy Name, may have our perfect consummation and bliss, both in body and soul, in Thy eternal and everlasting glory; through Jesus Christ our Lord, Amen.

Above all, the assurance of salvation, the glorious certainty of a life to come, of which this life on earth is but the prelude, thrilled through the crowded cathedral with the noble hymn of the Dead March in "Saul," played with most exquisite understanding by the Kneller Hall band.

First came the muffled thunder of the drums, the confused murmur of hearts breaking and souls doubting, the murmur arising from every land of human misery and pain. Then the piteous minor of the brass, a "keen" of women, a bitter cry ascending to the Throne of Grace.

And then, the bitter cry changes,



AMBASSADOR AND MRS. REID. Leaving St. Paul's Cathedral, London, after the Titanic memorial service.

The sob of despair gives way to the song of triumph. The notes of glad certainty rang out with magnificent effect. One felt one's whole soul quivering and all the elements of one's nature fusing into an emotion which welled irresistibly into tears.

Up to this point the service had been one of chastened trust. The Psalms were sung to wailing simple chants, "Rock of Ages," taken very slowly, was a desolate appeal to Divine Mercy. The Dean read even the confident reasoning of St. Paul (in the lesson for the Burial Service) in a sorrowful voice. With the "Dead March" the flood-gates of emotion were opened.

On every side, as one glanced around, women and men too, were crying. Some broke down, sobbing uncontrollably. There were doubtless many in the cathedral who had lost friends, some who perhaps mourned dear ones. To everyone nowadays a catastrophe of this kind means so much more than shipwrecks did in past times when only a very few

crossed oceans. We all have either made voyages ourselves, or some close to us have claimed our prayers. Up on the whole congregation, therefore, the music, familiar though it be, had an instant and unmistakable effect.

How deeply they were moved appeared in their singing of the final hymn—the hymn for those at rest. In the opening hymn few had joined; "Eternal Father, strong to save" was sung by everybody. Many could hardly see the words for tears. Some had their voices choked by the tumult in their breasts. All sang with intense conviction. Up to the roof the deep cadence rolled heartfully:

O hear us when we cry to Thee For those in peril on the sea.

It was a real prayer. It purified and uplifted every heart. Out into the sunshine we poured, but "not as men without hope." We could look at the brightness and the rush of life with eyes no longer resentful. "Where sorrow and pain are no more, neither sighing, but Life Everlasting" was still ringing in our comforted ears.

WHAT THE CALL SAYS ABOUT TRADE WITH THE ISLANDS

Already the Star has published appreciative comments on the mainland's trade with now contiguous territories and possessions. The San Francisco Call gives the same figures for the six years 1906-1911 and thus makes comment upon them:

"It may be noted that the balance of trade is about \$100,000,000 against the United States, so that the islands are getting much the best of the bargain. But this inequality will necessarily correct itself with the increased purchasing power of the island communities. In the case of Alaska the balance is more strongly against us, being about two to one on the wrong side. That is to say, we import about \$30,000,000 in commodities and sell some \$15,000,000 worth. The Alaskan market suffers by reason of the restrictions on industrial development due to the refusal of congress to do anything but small politics this year."

"The figures are submitted for the consideration of the San Francisco Chamber of Commerce. There is obviously a rapidly expanding market in Hawaii and the Philippines that will repay attention."

CODFISH REMAINS CALM.

Chicago Journal: "Massachusetts—there she stands!" The eyes of the nation are on the old Bay State. The err of the nation await news concerning the political situation in the ancient commonwealth. The President and the ex-President are endeavoring to prove their merits and their claims for Massachusetts' support by attacks on each other. Governor Wilson is pleading for support. Excitement prevails throughout the state. The cradle of liberty is rocking as it has not rocked before in years. Only the sacred codfish in the state house maintains quiet and dignity in harmony with its custom and the traditions of its surroundings.

PARIS SHOOTING.

New York Sun: If Parisians would only give a little attention to their revolver practice the French capital could successfully challenge the title of the most progressive western mining camp.

SENATOR WILLIAMS REBUKED FOR PROFANITY WITHDRAWS SPEECH

WASHINGTON, April 30.—Senator John Sharp Williams of Mississippi yesterday withdrew from the permanent edition of the Congressional Record the parody on the Apostles' Creed which he incorporated in his remarks upon Col. Roosevelt's character and political beliefs. The matter is still being actively discussed, however, by churchmen, and indignant comments are uttered. In the course of his sermon Sunday Rev. C. Ernest Smith, rector of St. Thomas' Church, voiced an emphatic protest, in the following language:

"Both as a priest of the church and a citizen, and as rector of this parish, I desire to make formal protest against a portion of a speech said to have been delivered last Thursday on the floor of the Senate by Senator John Sharp Williams."

"In the course of a speech on the political aspirations of a candidate for the office of President, Senator Williams is reported to have so parodied that summary of the Christian faith known as the Apostles' Creed as to mimic and make into a burlesque and a travesty its solemn statements regarding our Heavenly Father. His only Son our Lord and the Holy Ghost, by substituting in a spirit of mockery scorn a political opponent, parallel statements founded on the life and career of the said candidate for the presidency."

Duty of the Pulpit.
"With political questions as such the pulpit of the Episcopal Church wisely refuses to have anything to do. But the pulpit of the church would be untrue to its best traditions if it passed by unnoticed and unrebuked the utterance in such an exalted place of language which can only be regarded by myriads of the speakers' fellow countrymen as a blasphemous travesty of those doctrines of the church for which in past centuries thousands and tens of thousands have cheerfully given up their lives, and for which they themselves would also be willing, if need be, to die with the same joyousness."

"Moreover, the offense seems to have been the more deliberate and wanton since this grotesque parody was not spoken on the spur of the moment or under the stress of political excitement if, as is reported, the words were actually in print and in circulation before they were uttered in the Senate chamber."

"I do, therefore, make my public protest against this and all similar

wanton dragging of holy things into the arena of political activities, and, doing so, I further desire to express my regret, my deep regret, that no sense of shame, no feeling of fear, no expression of condemnation seems to have been manifested by those who were present at the time."

"Yet they were not afraid, nor rent their garments, neither the king nor any of his servants that heard all these words."

Lack of Reverence for Holy Things.
Rev. William M. Morgan-Jones, from the pulpit of St. Michael and All Angels' Church, Sunday, spoke in the same vein, referring to a growing lack of reverence for holy things, for religion, for law and order, and for parental authority, so strikingly noticeable everywhere throughout the land.

"Is it to be at all wondered at," asked Dr. Morgan-Jones, "when we find senators so far forgetting the dignity and importance of their office as to set an example before the country, on the floor of the Senate of the United States, of revolting irreverence?"

"I wish to make from this pulpit a strong and righteous protest against any man who, holding a public office, goes out of his way to offer a gratuitous insult to the faith of the Christian people of this land by uttering a scandalous and blasphemous parody of that ancient confession of faith of Christendom called the apostles' creed—the common property and symbol of faith of all Christians without distinction throughout the world."

"In the daily press last Friday it was reported that Senator John Sharp Williams of Mississippi enlivened the Senate with one of his characteristic speeches, in the course of which he made a shameful and blasphemous parody of one of the ancient creeds of the Christian church, commonly called the Apostles' Creed."

Classed as Shameless Parody.
"When we find a public man occupying the distinguished and honorable position of a senator of the United States so audaciously irreverent as to shamelessly parody sacred things on the floor of the Senate, in order to afford some imagined pliancy to one of his 'characteristic' speeches we cannot but stand aghast and wonder what is going to happen next when senators behave in such a way."

"What are we to expect from the masses of the people when they see set before them such a deplorable example of irreverence and profanity?"

ARGUMENTS FOR RAISING BAN OF METHODISTS ON AMUSEMENTS

MINNEAPOLIS, Minn., May 1.—Interest is keen among the delegates who assembled here today to attend the opening of the quadrennial general conference of the Methodist Episcopal church as to what action shall be taken on a proposal to change the disciplinary rules governing amusements. The rule prohibits dancing, games of chance and theater going, as "a tendency toward worldliness."

The proposition as to its retention or rejection has been referred to a committee for consideration.

Warren Opposes the Conference.
Standing on a platform with twenty other bishops from this and foreign countries, Bishop Henry W. Warren of Denver, Col., formally convened the conference.

Several thousand ministers and laymen who were not delegates, contributed to forming what was said to be the largest assemblage of Methodists in the history of the church. Delegates from points as distant as Finland, South Africa, South America and Asia, some of whom were dressed in native costume, were brought together when Bishop Warren, the oldest active leader in the church, ordered the roll call. It was pointed out that this marked the 100th anniversary of the conference, to which regularly elected delegates were sent, as after the organization in Lovely Lane chapel in Baltimore in 1784 all ministers voted at the conference and it was not until 1812 that membership to the conference was restricted to elected delegates.

Go Back to Wesley's Rule.
The synopsis on the proposition to revise the rules as presented to the

committee sets forth that John Wesley, to guide the conduct of the early Methodists, drew up a rule which forbade "the taking of such diversions as can not be taken in the name of the Lord Jesus."

"This left to the individual to decide what specific amusements were proper," the synopsis says. In 1872 the general conference, "alarmed at the increasing worldliness in the church," inserted a rule similar to the present one.

Among the arguments advanced in opposition to retaining the present rule, as given to the committee, are: "It violates Christian freedom."

"It is a source of constant irritation."

"It violates sound pedagogical principles."

Keeps Many Outside Church.
"It puts many in an unjust attitude as disloyal to the church."

"It can not be enforced."

"As an unenforced law it brings discipline into contempt."

"It keeps many conscientious people out of the church."

"It breeds hypocrisy."

"It has not added to spirituality in the church."

Arguments For the Rule.
Arguments for continuing the rule are given as:

"The rule voices a protest against worldliness."

"Repeal suggests a backward step morally."

"Many will avoid harmful things because the church directs."

"Specific utterances are needed about such things."

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